

"The Integration Box (TIB):
An Individual and Institutional Faith, Religion, and Spirituality at Work
Assessment Tool"

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Abstract:

This paper considers the evolution of leadership theory from an outward focus oriented on behavior to an inward focus oriented on the interpersonal and spiritual dimensions of leaders. While the empirical existence and personal importance of faith, spirituality, and religious identity in the life of leaders and employees is becoming more widely accepted, there are still several outstanding descriptive and prescriptive questions pertaining to the level and kinds of integration of spirituality in the workplace. To address some of these concerns we propose Miller's (2007) theory, The Integration Box (TIB) theory, as a means to understand and measure the primary manifestations and levels of how individuals of multiple faith traditions integrate their religion/spirituality and work, as well as a means for organizations to understand, and respond constructively to the phenomena of these metaphysically inspired workplace spirituality manifestations and values.

The Integration Box (TIB): An Individual and Institutional Faith, Religion, and Spirituality at Work Assessment Tool."
(Miller and Ewest, 2010)

The present state of academic research in the field of workplace spirituality is in many ways reminiscent of where leadership research was some 50 years ago. Indeed, scholarly disagreements even still exist on what to call this field or how to define it. Rego and Pina e Cunha, (2008), define 'workplace spirituality' as the "recognition that employees have an inner life which nourishes and is nourished by meaningful work taking place in the context of a community" (p. 55). Giacalone and Jurkiewicz, (2003), define it as "a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy" (p. 13). Most definitions in the management guild prefer the word "spirituality at work" over "religion at work," while some in other guilds prefer the opposite. Miller (2007) recognizes the distinctives of these two terms while avoiding the misperceptions of each, and argues for the umbrella term "faith at work." For purposes of this paper, we shall utilize "workplace spirituality" and "faith at work" as alternate ways to describe both the phenomenon itself as well as the academic field.

This process and challenge of defining and classifying core terms should not be surprising for those who have participated in other fields of research that draw from various established interdisciplinary academic fields with the aim of creating a new contextual body of vetted research. Indeed, this new field of workplace spirituality draws from several bodies of literature and scholarship, including various subfields within business, theology, sociology, and psychology.

The continued and growing interest in the integration of faith in the workplace - however one academically defines or pheonomenologically experiences it - suggests that we are experiencing more than a mere fad. Indeed, Miller (2007) demonstrates that the faith at work movement meets sociological criteria for being a *bona fide* social movement. And a social movement, by definition, has staying power and impacts people in and outside of the movement, as well as social patterns, norms, and institutions. Moreover, he argues that this growing and sustained interest in workplace spirituality is not monolithic or homogeneous; it has various motivations, manifestations, and participations from a broad spectrum of constituencies.

There is a demonstrable and growing body of evidence presented in scholarly research (Fogel, 2000; Nash & McLennan, 2001; Williams, 2003; Giacalone & Jurkiewicz, 2003; Miller, 2007; Lambert, 2009; Miller & Ewest, 2010), media stories (Conlin, 1999; Gunther, 2001; Grossman, 2008), and voices from the marketplace itself (Pollard, 2000; Julian, 2002; Maxwell, Graves & Addington, 2005; Beckett, 2006) that clearly demonstrate the interest in and growth of workplace spirituality. Many employees of all levels, in all industries, and in all parts of the country (and increasingly, the world) wish to live a holistic life and bring their whole self, including their faith, to work.

After recognition of this phenomenon, as a next step, researchers have endeavored to prove what effect spirituality has on the workplace to further establish its relevance (Moberg 2002; Giacalone, Jurkiewicz & Fry, 2005). The importance of demonstrating the effects of spirituality in the workplace may be nowhere more evident than with leadership. It has been argued that in the last 50 years organizations have become less bureaucratic and more open to embracing the whole person at work (Miller and Ewest, 2010; Ashforth & Pratt, 2010; Miller, 2007). Gill et al. (1998) suggests that leadership has evolved in much the same way over the last 50 years as organizational theory, moving from bureaucratic to interpersonal.

This paper considers the evolution of leadership theory from outward focused on behavioral traits to the inward focus, interpersonal, and spiritual. While the existence and importance of spirituality in the life of leaders and employees is becoming more widely accepted, there is still an outstanding question pertaining to the level of integration of spirituality in the workplace. To address this concern we propose Miller's (2007) theory, The Integration Box, as a potential assessment tool to determine employees' levels and manifestations of faith/spirituality integration within the workplace.

Growth of leadership theory to include the whole person

Initially, leadership theories focused primarily on traits and behaviors. The outcome is a group of validated psychometric instruments widely used to determine the qualities, characteristics and behaviors of effective leaders. More recently, leadership theories have become more holistic factoring in other aspects of the human values and experience, including: ethics, citizenry, altruism, emotions, and spirituality. Any cursory examination of leadership theories illustrates this phenomenon. One of the primary examples of this comes from one of the most widely researched leadership theory, transformational leadership.

Endemic human value of altruism

Rokeach (1973) introduced the general idea that values motivate behavior and underlie personal attitudes; values that are expressed in behaviors. Values are those things that are "desirable, trans-situational goals, varying in importance that serves as guiding principles in people's lives" (p. 21). Rokeach believed that the number of human values was small and capable of different structural arrangement, he posited four terminal and 18 instrumental values. They were also the result of societal and psychological demands. Specifically the values of universalism (understanding, appreciation, tolerance, and protection for the welfare of all people and for nature) and benevolence (preserving and enhancing the welfare of those with whom one is in frequent personal contact, i.e. the 'in-group') are endemic human qualities that contribute to altruism or self transcendence. Altruism as an endemic human value is widely researched and accepted by numerous scholars (Mahoney and Katz, 1976; Crosby, Bitner and Gill, 1990; Schwartz, 1994; and Braithwaite, 2006). The proceeding cursory review of leadership theories reveals a steady progression from behaviors to endemic human values, specifically the human value of altruism.

Development of Transformational Leadership research

The phenomenon of transformational leadership was first observed as a behavior by Burns (1978). Later, Bass (1985) built off of Burns' ideas and ossified the behavioral traits of transformational leadership to include: idealized influence (behaviors that serve as a role model for followers); inspirational motivation (which fosters meaning and challenge in followers); intellectual stimulation (which occurs when the leader encourages followers to be creative and questioning); and idealized consideration (which is providing individual attention to each person to help him or her develop personally). These behavioral traits have come to classify transformational leadership. The theory of transformational leadership today is still largely associated with the definitions provided by Burns and Bass and these definitions are largely centered on behaviors of the leader. However, transformational leadership research has assertively broadened in scope, moving away from considering only these behavioral or volitional traits to include endemic human values.

For instance research evidence suggests that transformational leaders also display a higher level of personal integrity (Hood, 2003; Turner, Barling, Epitropaki, Butcher, & Milner, 2002). Deluga-Pierce and Newstrom's (2003) research of employees in the workplace suggests the importance of integrity stating, "Integrity (being truthful and trustworthy, and having character and conviction) was the most frequently mentioned characteristic" (p.78). Moreover, if an act is to be considered to have moral integrity, it must be rooted in altruism (Beirhoff et al., 1991; Hastings et al., 2000; Omoto & Snyder, 1995; Penner & Finkelstein, 1998). As researchers in leadership theory, Avolio and Locke (2002) suggest altruism is an integral part of transformational leadership. Other researchers have also found the human value of altruism as important to transformational leadership, De Cremer, et, al. (2009), Lee (1995), Rajnandini, Scet, al.(2004) Williams (1994) and Ewest (2010). Clearly, transformational leadership has evolved from the solitary consideration of behavioral traits, to find correlations and attribution to human values.

Emerging fields of leadership

Numerous other leadership theories, some closely related to transformational leadership, like servant leadership, have concluded that human values such as altruism, (empathy, healing, stewardship, and community building) are central to successful leadership (Dennis & Bocarnea, 2005; Barbuto & Wheeler, 2009). Fry's (2003) research on spiritual leadership, supported theoretically by positive psychology, demonstrates the direct contribution of human qualities, specifically altruism. Fry sees one of the primary roles of leaders is creating a culture based on altruistic love which is comprised of genuine care, concern and appreciation for yourself and others. Finally, Sosik, Jung and Dinger (2009) building off the initial posited theory by Rushton, Chrisjohn, and Fekken, (1981) have also created a theory of leadership centered on the human value altruism they have titled "altruistic leadership"; altruistic leadership as a theory is also supported by positive psychology.

Clearly, leadership theory has developed to become more inclusive of endemic human qualities, specifically altruism. These developments in leadership theory have begun pointing to the need for researchers to be inclusive of spirituality as a major component of leadership. A once fragmented and compartmentalized field is becoming

integrated. Gill (2006) finds that the separate dimensions of leadership suggested a failure to understand the interaction “among cognitive processes, emotions and volitional (behavioral skills) in leadership” (p89). However, leadership researchers will face new challenges as they endeavor to become more holistic, specifically as they include manifestations of spirituality.

Research challenges for Workplace Spirituality and Faith at Work

Presently there remains no consensus over operational definitions within the academic field of workplace spirituality. As noted earlier, a large discrepancy is still found around the operational definition of “spirituality,” and other related terms such as religion and faith at work. Giacalone (2010) cites over 14 various definitions for spirituality and McGinn (1993) has come up with 35 different definitions which he classified into three categories. As noted by Schmidt-Wilk, Heaton and Steingard (2000) the struggle over operational consensus is partially due to: 1) to the amorphous nature of spirituality 2) the definition is owned by various disciplines, and 3) the field as an organizational science is just beginning to develop. Cowan (2005) may provide the most pragmatic advice suggesting that “Spirituality manifests itself in different forms in the phenomenological world’ (p. 5) suggesting that a single definition will ever be enough. Marty (1997) argues that “there will not and cannot be a universally satisfying nor even locally precise meaning to the designation . . . [of spirituality]” (p. 3). If other established theories, such as leadership studies, are to determine correlations with spirituality and therefore workplace spirituality there is a need to understand and capture the multiplicity of spiritual manifestations at work.

Another research challenge is to determine the existence of spirituality in various leaders and how it manifests itself. This is a critical academic and practical question; understanding how the integration of faith/spirituality manifests itself in leaders' (and others') character, decisions, and actions in the workplace. Presently spirituality and religious assessments consider “individual adherence to theistic connections, or membership” (Giacalone, Jurkiewicz & Fry, 2005, p 520). While these assessments determine the presence of spiritual leadership qualities within leaders it does not equate to proof that leaders are integrating their faith as a component of leadership within the work context. Giacalone, Jurkiewicz and Fry (2005) suggest that people who adhere to a personal spirituality may take two orientations regarding their integration of their faith in the workplace; either they integrate their spirituality into the workplace, called *integrative spirituality*, or they unwilling to bring their spirituality into the workplace, called *segmented spirituality*. Miller (2007) offers another framing of segmented spirituality, where faith and work are *compartmentalized* or *bifurcated*. Despite personal practices, beliefs, and adherences in weekend worship and other settings outside of work, faith is otherwise bifurcated from work. Similarly, Gutierrez, Howard-Grenville and Schully (2010) research suggest that Catholics split their identity, remaining loyal to the Catholic Church, yet feeling betrayed and not always adhering to church doctrine (p. 692). This research suggests that people may have a personal spiritual grounding, but bifurcate their spiritual and work life based on circumstances.

Presently, Giacalone, Jurkiewicz and Fry find little research to determine if in fact employees integrate spiritual values into the workplace (p. 518). We suggest The Integration Box theory as one solution, because TIB is designed to measure both the

multiple manifestations of faith/spirituality in the workplace as well as to determine if a person integrates their spirituality into the workplace. We now introduce The Integration Box, as a possible answer to some of these research challenges, followed by a brief discussion of TIB's theoretical underpinnings from the management guild.

The Integration Box: Toward an Understanding and Measurement of Religion/Spirituality in the Workplace

Miller (2007) developed a theoretical model, called The Integration Box and in collaboration with Ewest, is presently developing the model into a valid psychometric scale for use in a pluralistic context with multiple faith traditions and for use by both individuals and organizations. The organizing principle of The Integration Box (TIB) is that men and women increasingly desire to live an integrated life, where faith (however one understands it) and work (of whatever kind) are integrated not compartmentalized. Increasingly, as suggested, people are no longer willing to lead a bifurcated life, where their spiritual identity is divorced from their workplace life. For many, living a healthy and holistic life includes integrating mind, body, and spirit in all spheres of life, including work (Harris, 1998; Pierce, 2005). Indeed, few would advocate a return to the darker side of industrialization where employees routinely lived fractured, atomized, and dis-integrated work lives.

As a result of Miller's research into the faith at work movement, it was posited that there are four manifestations or ways that people integrate faith and work (Miller, 2007). These different manifestations are referred to as "the Four E's." The Four E's are driven by the organizing principle of people's desire to integrate faith and work, whether consciously or subconsciously. Furthermore it is posited that each person has a natural orientation toward one of the Four E's as their primary manifestation of understanding and living out the concept of integrating faith and work. Central to TIB theory is the perspective that all of the Four E's are theologically legitimate and valid, and that no one manifestation is better or worse than another. Each has their distinguishing features, strengths, and weaknesses. The Four E's (manifestations) are: Ethics, Expression, Experience and Enrichment. See Table 1.1 for full definitions of the manifestations and their corresponding motivations. Within each of these four manifestations, there are also two orientations, which further help measure and define the primary manifestation. As is seen, some manifestations of how people integrate their beliefs are done in an outward oriented, more visible, and overt manner, while others are done in an inward oriented, less visible, and more sublime manner.

Another critical aspect of The Integration Box theory is that it is ecumenical in nature, designed to support all worldviews, be they theistic or secular. The Integration Box theory and its proposed assessment tool is designed to be used in multi-faith organizational environments, whether in a publicly traded company, a privately owned small business, an educational institution, or even a nonprofit. Further, it is designed to be of benefit at the individual level or the organizational level, where an employer might aggregate data and profiles to help shape and inform policy.

The prospective goal of TIB theory is to help individuals understand and measure how they integrate faith and work, and for organizations who wish to understand, measure, and respond constructively to the phenomena of workplace spirituality and religiously grounded values in the workplace. Without an assessment tool, managers and

employees are unable to understand or identify the constructive business benefits of faith and work which often provide foundations for ethics, engagement, excellence, integrity, and meaning and purpose in work (all aspects of the Four E's). Moreover, without a multi-faith assessment tool, management is ill-equipped to provide appropriate protections for minority religions, and legitimate religious practices, behaviors, and accommodations, as protected by law; particularly when they are unfamiliar to or misunderstood by the majority population. Further, TIB provides management a tool to help educate and advance diversity and inclusion initiatives in the increasingly pluralistic and globalized workplace.

Table 1.1

The Integration Box An overview of concepts.				
Manifestation (Four E's)	Description	Orientations	Motivation	<i>Congruent Definition</i>
Ethics Type	Places high value on attention to ethical concerns.	<i>Community</i> : Ethical issues pertaining to organizational and social concerns. <i>Self</i> : Ethical issues pertaining to individual and interpersonal ethical concerns.	One's faith/spirituality: <ul style="list-style-type: none"> • guides one; • compels one; • inspires one to take ethical actions. 	Deeply held values that guide life and work practices (Butts, 1999).
Expression Type	Places high value on the ability to express their faith tradition and worldview to others.	<i>Verbal</i> : Verbally declare their faith/spirituality to those at work. <i>Non-Verbal</i> : Use Non-verbal ways as a means to express their faith/spirituality.	<ul style="list-style-type: none"> • Persuading others to join their faith tradition or worldview • A response to religious obligation; • Freedom of expression. 	An outward expression of source of inner energy (Dehler and Welsh, 2003). The personal expression of ultimate concern (Emmons, 2000).
Experience Type	Places high value on how they experience their work, understanding work as a spiritual calling with special meaning and purpose.	<i>Outcomes</i> : Views work primarily as a means to an end. <i>Process/activity</i> : Views work as an end in itself.	<ul style="list-style-type: none"> • A search for meaning in their work. • Purpose for their work. • Value in the work itself 	The life principles that animates a transcendent quality of relationship with God (Emblen, 1992).
Enrichment Type	Places high value on drawing strength and comfort from spiritual and/or consciousness practices.	<i>Group</i> : Seeks others with similar inclinations, finding comfort, growth, and encouragement in group interactions. <i>Individual</i> : Engage in non-group and less publicly engaged ways of finding comfort, growth, and encouragement.	<ul style="list-style-type: none"> • Draws strength and comfort for work; • Coping with pressures and problems at work; • Finding wisdom and personal growth through work. 	The dimension in human experience discovered in moments in which the individual questions the meaning of personal existence and attempts to place the self within a broader context (Shafranske and Gorsuch, 1984). A subjective experience of the sacred (Vaughn, 1979).

Moral Identity Theory and TIB

Miller's (2007) original study of the faith at work movement that led to his TIB theory is grounded in sociological, ethnographic, and theological research. However, the TIB theory is not an isolated observed phenomena or limited to insights from those disciplines; it also finds strong interpolation and anchoring in behavioral psychologist Blasi's (1984) moral identity theory. Blasi posits that humans are motivated to seek those values or ideals, both as part of their personality, as well as their psychological need, to feel secure and fit in to organizational contexts. These 'values' and 'ideals' are motivators because the person perceives them as representing their personal identity or desired end state. Moreover, while a person may have multiple identities and societal roles, the end goal of the person is to live a life of self-consistency (i.e. integration of values and behaviors) where their multiple identities converge on what they perceive to be their true moral identity, or ideal identity. The correlation between Blasi's moral identity theory (and how it might impact and serve as a source for moral action) and Miller's TIB theory (which posits that individual spiritual manifestations or identities serve as motivators for particular moral behaviors at work) is compelling.

The same connection between a person's desired moral identity and their behaviors has also found support and utilization from other researchers (Lapsley and Narvaez, 2004; and Colb & Damon, 1992). In addition, there are other corresponding theories that consider the interrelationships between a person's identity and their moral behavior, as applied specifically to the workplace. For instance, Weaver and Agle (2002) suggest a symbolic interactionist perspective which states that work behavior will align itself with role expectations based on personal identity and religious identity. Ashforth and Mael (1989) and Hogg and Terry (2000) suggest that workers' spirituality will drive behavior at work based on how they classify themselves.

When moral identity theories are applied as a theoretical framework to workplace spirituality and the phenomenon of faith at work, we see a possible solution to the researcher's challenge to address multiple of definitions of spirituality/religion. If spirituality/religion is seen as an identity which shapes and informs people's desired end state and therefore their behavior, then moral identity theory offers another theoretical anchor to workplace spirituality literature in general, and the TIB theory in particular. It suggests that multiple definitions of spirituality exist as multiple personal phenomena because people have differing spiritual identities they desire as end states, or personal identities. If, as Moberg (2002) suggests, what is needed is a theory that is "ontologically authentic in every religious and philosophical sphere . . ." (p. 57), then moral identity theory would be a model which could incorporate the various definitions of spirituality as personal spiritual identities. Moral identity theory would allow the multiple definitions of spirituality to be perceived as various personal spiritual identities that are being sought as end states, or ultimate personal identities, and these end states (identities) can be arrived at by modifying personal behaviors enabling other personal identities to be reconciled around the ultimate moral spiritual identity.

When applied to TIB theory and its various manifestations of how people integrate faith/spirituality and work (i.e. the Four E's), we observe strong correlations. Blasi's theory suggests a strong desire among people to lived aligned (or integrated) lives, where their behaviors are congruent with their image of self, and that different accents in

moral desires have an agentic effect on moral behavior (Hardy & Carlo, 2005). These manifestations are the behaviors which allow a person to align themselves with perceived personal spiritual identities or end states. By manifesting behavior which is in alignment with their perceived spiritual identity, end state, and by behaving in ways that align with that ultimate personal spiritual identity, they then converge their other divergent personal identities. In other words, people will endeavor to reconcile multiple identities into one end state, by manifesting behavior at work (i.e. TIB manifestations or Four E's) that is congruent to who they are and believe they need to become. Therefore, if the multiple definitions of spirituality are themselves representative end states of personal moral identities, a person's behaviors will endeavor to converge in such a way as to manifest that spiritual identity, therefore each of the Four E's manifest behavior as a way to arrived at the perceived spiritual identity (manifestation) type (see table 1.1).

Thus, moral identity theory offers a possible solution to extant research challenges, as well as opening up new research possibilities, by using the multiplicity of spiritual dimensions (manifestations) as values, both perceived as ends and means. As Blasi's posits (supported by: Lapsley and Narvaez, 2004; Colb & Damon, 1992) humans seek those values, both as part of their personality, as well as a psychological need to feel secure and fit in to their societal context (such as the workplace), and as a way for them to create their own identity. For example, the Ethics Type (see table 1.1) sees spirituality as manifested essentially in the ethical, and pursues that identity in their behavior. The Expression Type understands spirituality at work as largely about communicating their worldview, and seek to do that with verbal or non-verbal orientations. The Experience Type manifests his or her faith at work, primarily as a quest for finding deeper meaning and purpose in their work, often imbuing it with metaphysical or spiritual value (e.g. a calling or *vocatio*). Finally, the Enrichment Types manifests their integration of spirituality at work through interior disciplines, practices, and habits (e.g. prayer, meditation, contemplation) that provide comfort, healing, and strengthen the soul to handle the rigors of the workplace. Thus, various existing definitions of spirituality provide congruency and theoretical foundations for TIB variables (i.e. the Four E's), helping to explain that the four TIB 'types' want to be that type because it is who they want to become based on the anchor of their spiritual identity. The spiritual identity becomes the *telos* and the motivation is instrumental in getting to the desired end.

Conclusion

Scholarly and practitioner interest in leadership studies is unlikely to abate in the coming years. Similarly, driven in large part by practitioner interest and growing global trends involving the role of spirituality and religious identity at work, research in workplace spirituality and faith at work will not wane. Yet, the challenges to researchers and practitioners are many, including religious pluralism, multiple spiritual identities, values, and expressions, not to mention cross-cultural differences and norms. Building on the work of many pioneers from different disciplines in this emerging field of workplace spirituality and faith at work, we propose The Integration Box as an innovative and fresh way to understand and analyze the theoretical and practical manifestations and ramifications of workplace spirituality and the diversity of the faith at work phenomenon. In addition to TIB's original sociological, ethnographic, and theological research underpinnings, we observe here strong correlations and further theoretical underpinnings

with moral identity theory. Further, TIB's Four E's, or primary manifestations of workplace spirituality and faith at work, have strong theoretical correlations to other established theories. Combined, we hope that TIB will not only help researchers understand correlations that exist in and between established theories, but also help form and inform emerging fields of interdisciplinary scholarship in leadership and workplace spirituality studies.

Specifically, we posit the TIB theory as a potential theoretical framework, grounded in rigorous interdisciplinary research, as having the ability to diagnose four universal manifestations (i.e. the Four E's) of faith and spiritual/religious identity at work. TIB is designed to work in a pluralistic, multi-faith organizational environment where various spiritual orientations and identities exist. These four manifestations as posited in TIB theory would help individuals understand how they integrate faith and work, as well as help those organizations who wish to understand and respond constructively to the faith at work movement. The intent is for individuals and organizations to have a validated instrument that quantifies and classifies the relationship between individuals' spiritual identities and personal understanding of orthodoxy (set of right beliefs) with their workplace behaviors and actions, i.e. their orthopraxy (how their beliefs are manifested and lived out at work).

At the individual level, employees and managers of all faith traditions might gain many benefits from TIB, including: greater self-awareness; greater other-awareness; increased tolerance and respect for other spiritual identities and faith traditions; and greater wellness and satisfaction at work as a result of greater personal and professional alignment (i.e. holism and integration). At the organizational level, if a company has composite information about manifestation patterns for faith and work integration, it may bring many potential business benefits, including: increased diversity and inclusion; avoidance of religious harassment or discrimination claims; respect for people of different faith traditions or worldviews; and possibly a positive impact on ethics programs, employee engagement, recruiting and retention. These and other possible correlations and questions, drawing on the TIB instrument and data pool, will merit further study and working papers.

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